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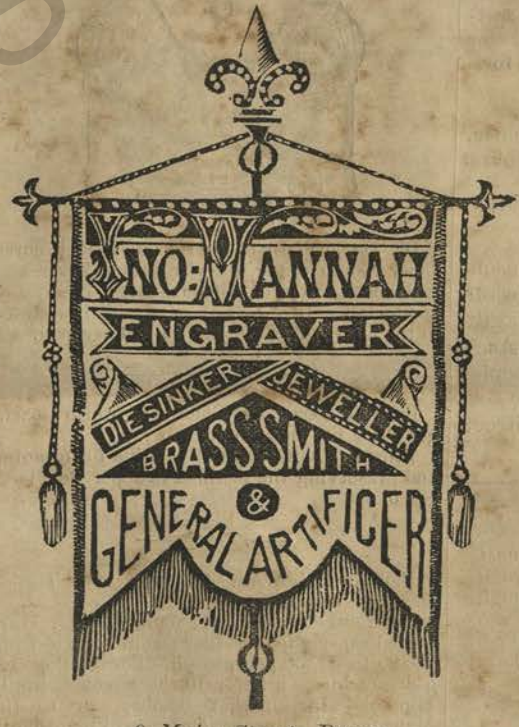

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WEEKLY REVIEW.

—We have received the following letter from Major G. W. Oldham, R. E. Secy. of the Bombay Auxiliary Army Scripture Readers' Society, and ask the attention of our readers to its statements:

"Will you kindly make known in the *Guardian* the present need of funds for carrying on the work of the Army Scripture Readers' Society in Bombay. The subscriptions are insufficient to meet the salary of the Scripture Reader at Colaba and the expenses connected with the work. A few donations from the supporters of the Society or from those who are not regular subscribers will relieve the present necessity.

The Committee would be glad if funds were available to rent a bungalow at Colaba for a Soldier's Institute where the Scripture Reader could also reside but with the present number of subscribers this is impossible.

The book will be sent monthly, if preferred, to any subscribers who will communicate their addresses to the Treasurer, Mr. J. W. C. Fraser, 14 Rampart Row, to whom donations should also be paid or to the undersigned."

—Dr. Vitters, one of our oldest, best known and most esteemed citizens, has, we learn from the *Deccan Herald*, been presented by the Committee of the Bombay Native Dispensary with an elegant, richly-wrought silver tea-set. Dr. Vitters was for 36 years connected with the Dispensary, and was for 27 years its Secretary.

—A friend writes to us: "The author of the hymn 'My country, 'tis of thee,' and 'The morning light is breaking,' and many others, is, I presume, known to you by reputation, viz. Rev. S. F. Smith, D.D. He and his wife were to leave Boston, Mass, for Bombay *via* Brindisi, about Sept. 1st. They have a son in Rangoon." They are expecting to visit the Baptist Telugu Mission before proceeding to Rangoon to visit their son.

—We have just received the following letter from the Rev. Wm. Taylor, and have much pleasure in sharing it with our readers. He writes from Rio de Janeiro, Brazil, August 14th: He says:

I reached Para, the commercial emporium of the Amazon, on the 19th of June. I left in that city Rev. J. H. Nelson and wife, and Prof. Gregg, to preach and found a school. They are succeeding. I received a letter from Bro. Nelson last night. I have arranged to found a large school at Pernambuco, a city of 100,000, and one at Bahia, 180,000. English population small in both, and claimed by English chaplains. So I have been thrown almost entirely among the Natives. Brazil is open to direct evangelistic work protected by law, and the *delegados* will see that the law protecting Protestant meetings is executed; but we have no men who can preach in the Portuguese language and no money to support them while learning it, and no English-speaking people to depend on, so I am on a new line. But a small part of the people can read. One great need of the country is a supply of good educators. This preparatory work must be done to enable people to read the word of God, and the better to understand the glad tidings proclaimed. So I believe our providential plan is to put in godly men and women to found schools which will give them a good support and let them teach and learn. They can thus lay a foundation for soul-saving work in every great centre in this Empire, and when they shall have mastered the language, God will call some of the teachers and many of their pupils to be evangelists, to plant churches far and near, especially in their school centres. A few academics and many common schools. I have so much work in N. York this fall, in sending supplies of men and women to Brazil, India, Central America, and Chili, that I must cut my present journey off at this point. I sail for N. Y. to-morrow to arrive about Sept. 6th. So my address as usual will be 805 Broadway, N. York. I am praying daily for all of you and trusting without doubt."

—At the recent debate in the House of Commons on the Burials Bill, Mr. J. Howard gave an instance of the sympathetic behaviour of a Romish priest at the burial of a Protestant lady in a foreign church-yard, and asked why the English Church should not be as tolerant as the Church of Rome is intolerant. Colonel Makins pointed out that the graves of Roman-Catholics were each separately consecrated, while the church-yard as a whole was not. Mr. Howard writing to the *Times* on the subject calls attention to the great significance of this fact, if fact it be. If the Romanists are not in the habit of consecrating their cemeteries, it follows that 99 out of every 100 of the village church-yards of England are not consecrated. The Reformed Church of England took them over as they are from the Church of Rome. And so it is for nought that all this fuss has been made about the burying of dissenters in the parish burial-places.

—A military correspondent furnishes the Morning Advertiser a detailed and picturesque written account of the battle of Khushk-i Nakhud, and gives in a word the secret of the defeat:

"It is impossible not to draw a parallel between our fearful disaster and that of Isandlana. The same overweening confidence in our invincibility, the same contempt of an unknown foe, the same attempt at scientific strategy, when the simplest old fashioned British tactics would have won the day.

Some of our generals would get on better if they attended more to the instructions of an old book which warns us against self-sufficiency. Here again, science proves a snare. These Ghazis seem to have turned the tide of battle, men who knew nothing of discipline and rushed forward with a scimeter in one hand and a shield in the other. We should like to know how many men of our force in that engagement were Mahomedans. It is said that the *Advertiser's* account has been largely *invented*.

—We do not often see any specimens of the Parochial Magazines which are published in England. They have for the most part no circulation beyond the particular parishes for whose enlightenment they are published. But we must confess that we are not led to form a high estimate of their usefulness from such stray copies as have come in our way. One of these is now before us. It is very nicely got up and has some attractive illustrations in it. The first article aims to show that Evening Communion is contrary to Scripture, Antiquity, Prayer-book and Common-sense. One would think it required considerable audacity and ingenuity to find a shadow of foundation in Scripture for condemning evening Communion. The thought naturally presents itself to every one that it was in the *evening* that our Lord instituted the Supper. But this, says the Rev. Mr. Boucher, is a great mistake. If we may believe Mr. B., it was in the morning that he instituted it. He calculates that after the Paschal lamb was killed, it had to undergo certain operations that would take till ten o'clock, at which time he supposes Christ to have sat down to the Passover meal. During the supper much discussion took place, the washing of the feet &c. So that it was after *midnight* before the First Celebration took place. Hence "*it corresponds exactly*" with the time of the resurrection which occurred very early in the morning, as it began to dawn. Then, the inference: "No warrant can be derived from Scripture for evening communion." This is extraordinary logic. The Scripture tells us that when it was *even* Jesus sat down with the twelve, to partake of the Passover supper. The washing of the feet did not take place after the supper but before. People are misled, by the English version, "supper being ended," whereas the Greek is simply "there being a supper." When Judas went out the disciples thought he had gone out to buy something, an idea which they would surely not have entertained if it had been about midnight. John says, "He then, having received the sop, went immediately out; and it was night." It was *even* when they sat down, i. e. it was still twilight; when Judas went out it was night. In Palestine, it is dark—about the 1st of April—soon after seven o'clock. Facts are stubborn things, but some men are still more stubborn than facts, even when these are recorded in Scripture, and insist upon making the facts tell the story which they wish to hear. Mr. Boucher takes for granted that his readers easily acquiesce in his extraordinary reading of Scripture, and believe that it takes three or four hours to roast a lamb, and that 'after midnight,' corresponds *exactly* with the dawn of the following day. Now the object of this endeavour to make evening mean morning is that the Sacramentarian idea of eating the Lord's supper on an empty stomach may seem to be favoured by Scripture. But nothing is more evident than that the eucharist of our Lord followed immediately upon the Passover Supper. Matthew says: "While they were eating" (*esthionton de auton*) "Jesus took bread and blessed it." If the design of Scripture had been to discourage the Sacramentarian idea it could not have been more express. We need not follow this writer in his attempts to establish his notion, since it is evident that one who thus makes the Bible speak his own ideas is an unreliable guide. But how utterly opposed to the whole genius of the New Testament is a system that makes so much of times and methods. The New Testament stands out from all professedly sacred books as an embodiment of God's disgust for all religion that makes more account of externals than of the heart, of form than of faith, of show than of love.

—Speaking with reference to what we said in our issue of Sept. 18th regarding an undenominational church, the *Indian Chr. Herald* says:

"The real question appears to us to be this, not whether a new Church organization ought or ought not to have a new name, but whether we may not or ought not to have a Church which should include within its pale Christians of all evangelical denominations—a Church bearing a distinctive name of its own, but regarding as non-essential those characteristics which form the distinctive peculiarities of the existing evangelical sects. To us, Indian Christians, this is a most vital and serious question, as upon a right solution of it depends in a great measure our prosperity as a Church. It is no doubt a good thing for Christians of dif-

ferent denominations to walk in love towards one another, but it is a better thing still for Christians to be "one" as Christ and his Father are one. Are we to set our face against, or ought we to deprecate, therefore, any movement that has for its object the complete unity of Christians in Christ? We do not think any right minded Christian will say that we should do so."

Our contemporary should know that this experiment has been tried abundantly in Christian lands, and has always resulted in the formation of new denominations. Let us suppose that here in Bombay we find three or four Native Christians brought up in different missions yet agreeing exactly as to what is essential and what is not, in Christianity. They do not wish to build upon other men's foundations; they labour among the heathen and by the blessing of God make a hundred converts. How long will these hundred converts continue to entertain exactly the same idea of what is essential in Christianity and what is not essential? They learn to read if they knew not how, they have an open Bible and they are told by their pastor that they must think and read and judge for themselves. If one of these comes to the conclusion that any thing short of immersion is not baptism, is he to hold his tongue as to his convictions, or plainly tell his brethren that they are not baptised? If another finds reason to believe that it is not fitting that members be subject to the decisions of ministers, will he keep silence? Suppose the case of an evangelist who is accustomed to look for the immediate blessing of God upon his preaching, and to call upon his hearers to decide then and there for Christ and give expression to their desire to become followers of Christ, and who believes that this a most effective means of carrying on the Lord's work. But others do not think this desirable, and if he wishes to unite with them in evangelistic work, he will have to abandon a method that he believes to have been distinctly blessed of the Master. He is not wanting in fellowly feelings towards the brethren, who differ from him; but is it not evident that he can serve the Lord with more satisfaction by ordinarily carrying on the work in connection with those who think as he does, than by sacrificing what he judges to be an important means of advancing the kingdom of Christ? Such experiments have generally answered the purpose of ultimately intensifying the points of difference, instead of removing them. We do not believe that there are any among our Native Christians who more sincerely desire the good of Christ's church in India than we do; we would be willing to make any sacrifices to see our Indian Zion arise and shine, her light being come and the glory of the Lord risen upon her; but we do not see that the movement which the *Herald* advocates is that which the Lord is summoning her to. We believe that we have all much to learn and that our conservatism may stand in the way of our readily receiving what God has to show us. From the moment that we landed in India, now 33 years ago nearly, our prayer to God is that we might be permitted to see in this country a pure church, a church of saints, and we believe that we shall see it, though the Lord's way of bringing it to pass may differ much from our ideas on the subject.

—H. E. the Governor did not visit Gunputi, did not see the idol or witness any ceremonies peculiar to that God. We are glad to learn this. Nevertheless his visit to the house of Mr. Balwuntrao Shastri's house at that particular time is to be regretted as the Natives would hardly draw any other inference than that which was drawn. During the days when the image of Gunputi is enshrined in a house, every thing is en fete as though some more than royal personage were there, and the natives vie with one another in the effort to do honour to the supposed deity. A visit of the highest functionary in the Presidency is of course regarded as a special though indirect method of honouring Gunputi. We are persuaded that if H. E. had understood the matter he would have taken some other opportunity of paying his respects to Mr. B. V. Shastri.

—The Rev. Mr. Blackie is leaving our shores to-day for the mother country. Mr. Blackie has spent about a year in Bombay as Pastor of the Baptist Church, having been previously for about a year in Bengal. His health has not been good in this country. About a fortnight ago he surrendered the charge of the Baptist Church here, at the same time announcing that his views had lately undergone a change. We believe we are correct in saying that he has embraced the views held by the extreme wing of the (Plymouth) Brethren. Mr. Blackie has endeared himself to those who have had the pleasure of his acquaintance by his Catholic and loving spirit. We sympathize much with our brethren in the Baptist Church in their repeated trials of a vacant pastorate, but trust that the great Head of the Church has blessing in store for them.

—We regret to hear that the Rev. Mr. Goodwin of the Seamen's work, Calcutta, has been laid aside from active work, we hope only for a season, by bursting a blood-vessel.

—W. J. G. sends us the following:

"You will be glad to learn that 13 more Orphans in the Telegu Mission at Curreemnugger have been baptized, having given clear evidence of heart conversion. The last few weeks have given about 50 souls to this harvest of the Lord's cause. Bro. Ward is having difficulty in getting a site for the erection of houses for the Orphanage. A Hindoo taluqdar adds his own prejudices to those of his Mahommedan superiors and refuses to grant land. He even ordered their temporary sheds pulled down, but the men sent refused to destroy the nest of the tender birds. Will friends of the cause pray for special blessings upon that work."

The Bombay Guardian.

SATURDAY, OCTOBER 2, 1880.

SECTS AND SCHISMS.

With reference to the letter of our esteemed correspondent Dr. Partridge, we are not willing to allow that the differences of opinion among Christians of different denominations necessarily bring them into the category of those whom the Apostle Paul condemns for their breach of the law of Christian charity. If the Apostle were addressing Dr. P. and the editor of the B. G. he would not need to reprove them for want of Christian amity, though it is certain that on several points the two do not see alike. There were some at Rome and also at Corinth who thought it not right to eat meat that had been offered to idols; others whose consciences did not trouble them in the least on that score. The Apostle did not require either of these parties to surrender his convictions, but exhorted them not to let this difference of opinion cause them to entertain unkindly feelings to one another. In the nature of things there would be many points on which converts from Judaism and from heathenism could not for some time see eye to eye. Many of these Jewish converts appear to have observed Saturday as the Sabbath, along with Sunday as the Lord's Day; this to Gentile converts would appear an unnecessary observance. But all this only gave them the opportunity of showing that they were one in Christ, one as regards their belief in Christ as the only and all-sufficient Saviour. Compassed about by those who were intensely opposed to the name of Christ they could not easily forget the sovereign importance of those doctrines upon which their spiritual interests depended. Where there is religious liberty there will necessarily be differences of opinion about some points. On and after the day of Pentecost we are told that Christians were of one mind as well as of one heart. Does this mean that there was absolutely no diversity of opinion among them? We think not. In the very nature of things there must have been differences of opinion; otherwise no one of them could have learned any thing from another. But the transcending love of Christ in all their hearts constituted a bond of union so close and strong that diversity of opinion on any subject was not allowed to become contrariety. When afterwards Gentiles began to be brought into the church, there was a serious difference of opinion with regard to what should be required of these in the way of observing the Mosaic law. Peter, for the sake of his converted Jewish brethren, whose feelings he was not willing to wound, avoided eating with these Gentile brethren. Paul was quite shocked at this and upbraided him for it, and Peter came to see that it was a mistake. But the Church in Jerusalem maintained all along a position as distinct from that of the churches that had been raised up among the heathen, by Paul, as that of one of our modern branches of the church of Christ from another branch, much more distinct we would say than that which makes two denominations of the Presbyterians and Episcopalians. This wss shown by the feeling of indignation with which Paul was received in Jerusalem on his last visit, though the other apostles and Christians in Jerusalem were quietly tolerated. Paul, writing to the Philippians, says: "Some indeed preach Christ even of envy and strife; and some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds, but the other of love. Notwithstanding whether in pretence or in truth, Christ is preached and I therein rejoice, and will rejoice." Now we understand by this that there were some who professed to believe in Jesus as the Messiah and the only Saviour, but believed that the Jews were the elect people of God and that Gentiles could only obtain an interest in the Gospel by being circumcised and identifying themselves with the Jewish people, and who congratulated themselves upon the providence that had so remarkably set aside the Apostle Paul, the great enemy of this doc-

trine of theirs, thus furnishing them with the opportunity of preaching the Gospel as they understood it. And there were doubtless many who embraced this view and followed these persons. They supposed that Paul would be very much distressed at their success; but in so far as their labours were among the Gentiles pure and simple, leading to the conversion of the heathen, Paul rejoiced at it. Here again we have distinctions quite as wide as those that exist between Christians of different evangelical denominations in our days.

The great heresy is want of love toward those for whom Christ died, and this want of love may be shown just as much by those who go outside the existing churches as by those who belong to different divisions of the Church militant. Sectarianism in its bad sense is shown just as much by one who denounces all sects and seeks to put a stigma upon those who belong to them, as by these last, and possibly in a greater degree. So far as these different denominations tend to separate Christians from each other in fellowship and sympathy, they are injurious; but it does not comport with our experience that such is the necessary tendency. Where prayer is constantly offered for Christians of other denominations, where thanksgiving is returned for blessings bestowed upon such, where interest is shown in hearing of the success of the missions carried on by other bodies, where ministers of other denominations are welcomed to the pulpit, where the church gladly combines with other churches in Bible, Tract and similar work, where the members of the church are accustomed to mingle socially with those of others in the name of Jesus, it appears to us that there is a good measure of that unity which the Apostle desiderates. With regard to converts we believe that it is better for them as a rule that they should continue in connection with those who have been the means of leading them to Christ.

With regard to those who take up a position of exclusiveness, virtually excommunicating other bodies of Christians, we think that we should be pleasing the Lord Jesus by doing our best to persuade those who have identified themselves with such a system to come out from it. It is in our opinion a fatal mistake that some who insist that the way to promote union is to come out from all denominational bodies, and it appears to us that the great Head of the Church has made it most manifest that this is not the method by which he proposes to rectify matters, for the result has simply been to multiply sects and intensify the sectarian spirit. We need not give examples of this, for all who know any thing of these movements are in the way of hearing about the rents which they have suffered. We are quite willing to acknowledge that there is yet a great deal to be done before the aspirations of John xvii are fulfilled, but no where has there been witnessed such a movement in the direction of union as among the evangelical churches of America and England during the last generation. Some churches, by the greater flexibility of their organnization, are able to further this movement more than other bodies; but we believe that there are to be great changes in denominational organization before many years. It is, if we err not; full time that the bride made hereself ready for the coming of the Bridegroom, by putting on her beautiful garments.

REMINISCENCES. LXXXVII.

Homunculus seems to have been a very good listener at the time reached in our reminiscences. It would perhaps be well if those who heard sermons generally could carry so much of them away as he appears to have done. The reports of the discourses heard every Sabbath cover a great many pages of the diary. It does not appear from the accounts which he gives of his own state that he profited very much by them. But the same might be said of his study of the Scriptures. And yet he was probadly receiving more benefit from these means of grace than he was aware of. It was perhaps necessary that he should fight these battles with sin that he might learn the terrible power of sin, and that he might learn his own utter inablility to make his heart right, and his dependence upon the Saviour's power within him, that is to say, upon the Spirit.

April, 1845. We have some authority over our inner being, but it is limited to the acquisition of knowledge. Our efforts must be intellectual not sensitive. Love is the fruit of knowledge. Love is spontaneous and follows of its own accord upon a right acquaintance with the object. I must not immediately seek an augmentation of love. It would soon wear me out and at the same time the difficulty would go on increasing. I desire to glory in Christ; well, I must go on studying his character in Scripture, limiting my views simply to this, the becoming acquinted with him, without any reference to my feelings. I have been studying parts of Scripture with a mind made up of self-condemnation for coldness, and pantings after more fervour. It is certainly a good ground for humiliation that I am so little affected by motives worthy to induce in reasonable beings absorbing love. But the evil is deep-seated and cannot be removed by any struggles. Love seeks a peaceful bosom for its haven.

Apl. 27th. I sometimes think I am not so strong as I used to be, and a fear comes over me that I may break down before I enter on the missionary course. My prayer to God is that my days may be prolonged that I may serve him. A year ago, I was willing to die, though utterly unprepared; now I crave to live. But I have no other desire in life than to glorify Christ. But he knows what is best.

May 5th. I have a week of vacation. I hope to grow this week in grace. I hope to obtain new evidences of my Christian calling. God deliver me from all sloth and self-seeking. Spiritual blessings are not to be had without labour. I wish to be not much in prayer but much in a particular kind of prayer. There is one prayer that is worth 10,000 prayers; the prayer of a broken and a contrite spirit.

Extracts from J. Brainard Taylor's life: "Souls may be waiting for us to be the means of their conversion," "Oh to live religion, to have heaven in view, the love of God in the heart, the world, the flesh and the devil under one's feet." "I am tired of living by halves." "I pleaded and wrestled, and after six long years I found what I sought." Could I wait six long years? Should I wait a week? "I desired it not for my benefit simply, but for that of the church and the world. At this very juncture I was most delightfully conscious of giving up all to God." There is doubtless a connection between these two periods. "I know and am as fully assured of my acceptance with God as I can be of my existence."

9th. God be praised for this day, the anniversary of the Am. Board for Foreign Missions. My heart was more than full of emotion to-day when the venerable Dr. Lyman Beecher spoke from a much-moved spirit, and said that though to go and be with Jesus seemed to him best, yet if a dozen more years of labour for the missionary cause in a foreign land were offered him, he would go. He ascribed the suspension of the Spirit's influences to the suspension of interest for some years in Missions and the relaxation of effort. 11th. I have not made that progress in sanctification which I ventured to hope for from a week of leisure. But a good deal of preparatory work has been going on. I think I have come to a better knowledge of myself. I know there is nothing holy in me. That all is yet to do. That I am not fit either to live or to die. I have come to a better appreciation of the difficulties and see that they are tremendous. The Spirit of Christ, the spirit of love, nothing of this is seen in me. The pure, peaceable, gentle, lovely fruits of the Spirit, I find them not. Satan seems to have an awful fixity in the habits of my mind. I feel confident that I shall not enjoy the light of God's countenance, until I have put away the remains of the old man.

In expressions like this last, we see the mistake made. What is the light of God's countenance for but to deliver us from the dominion of the old man? The old man means faith in one's self for the accomplishment of the heart's desire. That desire may be pure, yet so long as we are looking in our own heart for some development of power by which to accomplish it, we cannot possibly have the help of Christ. H. supposed that the Spirit of God had done his utmost when he had showed us the right way and presented to us the motives to walk therein.

I want to adopt some of Taylor's rules for every day life. To seek first the good of my soul, next that of my body, 3rd, that of my mind. I have given an altogether disproportionate attention to this last.

May 20th. The great hindrace to my growth in grace are my offences against the law of love. When I consider myself, the perpetual evidences of unlovely qualities present themselves. And I don't know of any power in myself by which I can overcome them. This hinders me from making a perfect consecration of myself, and consequently from perfect peace and assurance of faith. I allude especially to my domestic manners, From time immemorial I have been reserved, tacitturn, ungentle, wanting in amenity and courtesy. These things should have been among the very first cast out. But oh their terrible rootedness. Time and again have I solemnly engaged—with the aid of the Holy Spirit—to exhibit a new spirit, that of unequivocal love. But I have not advanced an inch. It is amazing. Probably I could in no way advance the cause of Christ so effectually in the family, as by such a change in manners. But it must be a change of character. Who is sufficient for this? I suppose there is something I can do; and because I do not this, Christ does not help me.

INTERNATIONAL BIBLE STUDY.

October 10th, 1880. *Genesis* iii. 1-15.

A great many questions may be asked with regard to things mentioned in this narrative, that no one can answer authoritatively. As we have often remarked there is no attempt in the Bible to gratify mere curiosity. The object of the scriptures is to make men acquainted with their duty and lead them to do it. In this narrative we see the beginning of that which has wrought such desolation on the earth, man's sin; and we find that the first commission of sin is wonderfully like the subsequent commissions of it. The story just illustrates the description given by the Apostle James of sin: "Every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth

forth sin; and sin when it is finished bringeth forth death."

"The serpent was more subtile than any beast of the field." From the narrative itself we learn very little concerning the being designated as the serpent. The prophecy in the 15th verse appears however to indicate that the tempter is something more than a mere serpent. The seed of the woman should bruise the head of the the serpent's seed, and the latter should bruise the heel of the former; a prophecy naturally interpreted to signify the momentary triumph of the Prince of this world at the cross of him who may emphatically be spoken of as the seed of the woman, and the absolute triumph of the risen Saviour. As Satan was permitted to prove Job, so was he permitted to try Adam and Eve.

"And the serpent said unto the woman Ye shall not surely die." The woman was by herself, apparently. We may suppose that it would have been better for her to have kept near her husband, at this early stage of her moral life. Ye shall not die. That is, 'It is a mistake for you to suppose that the eating of the fruit of this tree shall cause your death. I know all about it; am well acquainted with this tree and its fruit and know that it cannot possibly harm any body. You can see for yourself; the fruit of this tree commends itself to your natural instincts as something good to eat. He that formed your palate made this fruit to correspond to a demand of your palate; in other words made it for you; but the reason why he has forbidden you to eat of it, is that he well knows that the eating of it will have the effect of opening your eyes to certain things that he wants to keep you ignorant of. If you eat of it you shall be as Gods, knowing good and evil, and God does not wish that you should attain to this equality with him.' Now it is just after this fashion that man is tempted at the present day to do what is forbidden. He is persuaded that it will be profitable for him not to obey God, he is moved to mistrust the motives of God in forbidding him this and that pleasure which his nature demands.

Silly men find fault with God for making the question of man's fidelity depend upon his eating or not eating the fruit of a particular tree. It is a *positive* and not a *moral* precept, deriving its obligation simply from the fact that God had forbidden it and not from any natural unfitness in the fruit, or any thing in the mere circumstances making it sinful for him to take it. But a positive precept was the only one that could serve as a test. God had given to man a moral nature, whereby he was made to find pleasure in doing what was right, and pain in doing wrong. A moral precept he might have kept because of this nature given unto him. He was to be tested with reference to one thing, viz. his abiding in God and it is not easy to conceive of any thing that would have answered the purpose better than the prohibition actually given. But how could a holy nature like his be tempted? Some one may ask. Well, the narrative shows us. God had given him appetites and placed him in the midst of that which could satisfy his appetites. He had pleasure in eating nice things and such things were around him. He allowed his attention to be directed to the fruit of the forbidden tree, and the physical craving begat a desire to take of the fruit. Then came the suggestion that the reason why he was denied the pleasure of eating this fruit was that it was too good for him in God's estimation; that it was denied because of an inadequate love on God's part. We know God best by proving him; by experience we learn that God has reference to our good in what he gives and in what he withholds. Adam was comparatively an infant as regards the time he had been in existence. God had bestowed upon him free-agency and given him supremacy over all the rest of the animated world; but with this free agency was combined an equal responsibility; there was the consciousness of weakness, ignorance and dependence; he knew that God was his friend and he knew that the Being who had bestowed upon him his marvellous powers was the only one who was really competent to tell him how to use them. In some respects his guilt was perhaps not so great as that which attaches to our commission of sin, seeing that he had not seen the effects of sin as we have. But sin is sin, every where and under all conceivable circumstances; its essence is in the misuse of the powers that God bestowed upon us, the preference of our own will to his.

"The eyes of them both were opened and they knew that they were naked." Sin opened the door for shame. This was already an intimation that they had lost the consciousness of their union with God. So long as they abode in God, carrying about with them the sense of his love, they had no occasion to indulge the feeling of shame.

"They heard the voice of the Lord God walking in the garden." Doubtless in some form, perhaps angelic, as afterwards from time to time God appeared to the patriarchs.

"I was afraid." Here is another fruit of sin. The fear which keeps men from coming to God. There was also the stupidity that is so common with sinners at the present day, making them believe that they can hide from God by ignoring him.

"And the man said, The woman whom thou gavest me to be with me, she gave me of the tree and I did eat." 12. This is generally regarded as a meanness on the part of the man, wanting to excuse himself at the expense of the woman. It is however the simple statement of a fact. The tempter made use of the serpent because there was then no heart of man open to him, no human agent available for him. But as soon as Eve had eaten of the fruit of the forbidden fruit tree, he had no longer need to act through the serpent; the heart of the woman was open to him, and it was the woman that tempted Adam. The subtilty of Satan appears in his addressing himself to the weaker vessel first.

In the day that our first parents ate of the forbidden fruit, they died, according to the penalty pronounced, notwithstanding the tempter's assurance that they would not die. What did they understand by death? They had seen no example of it, but would doubtless understand by it the forfeiture of those blessings that crowned their existence, in other words separation from God. Free-will stands at the forks of two roads, life and death. Freely to choose God's will, is life, freely to choose our own will, is death. As we go on in that pathway of death we learn more and more about the evils involved in it. Sixty centuries of human woe unfold a measure of the meaning of the word death. But Death has not been allowed to reign undisputedly in this world. The word of hope that fell from the lips of the Lord God in the garden, has constantly defeated Death in his attempt to obtain absolute ascendency in this world, by maintaining a connection between God and those who embrace this word of hope.

THOUGHTS ON REVELATION. VIII.

"And to the woman were given two wings of a great eagle that she might fly into the wilderness." Rev. xii. 14.

We wish our readers to keep well in mind the principle we have enunciated, and which, as we believe, affords a clue to the right understanding of much that is contained in this book of Revelation; viz. that what Christ is specially intent on is the removal of every thing which would hinder the sole reliance of his people upon himself for the advancement of his cause. He who offered to our Lord himself the kingdoms of this world and the glory of them, made haste to place the same prizes before the minds of Christ's people as soon as the Church had been snatched from under the feet of the Roman Emperors. Christianity was asked then to sit upon the throne from whence so many minatory decrees had gone forth against her, and to look upon this as the grand opportunity prepared of heaven whereby the ancient promises of 'dominion and glory and a kingdom' controlling all kingdoms were to be fulfilled. But nothing could be more fatal to the aims of the Saviour than for his people to rely upon these means of advancing his kingdom, a kingdom which is righteousness and peace and joy in the Holy Ghost. Christ is severed from his people just in the measure that they rely upon earthly dominion and influence for the propagation of the Gospel. The Gospel never achieved such victories as in the apostolic age when there was nothing in the way of wisdom and power and earthly influence to hinder Christians from realizing their entire dependence upon him who has all power in heaven and in earth. As our first parents insisted upon finding out what they could do for themselves by the independent exercise of their powers, so the Church of Christ was tempted to make the same experiment. God suffered her to make it, and gave her the very best opportuuity of making it. The history of the Church (that which was supposed to be the church) during the first ten centuries, shows that just in the degree that the Church succeeded in overcoming the obstacles that stood in the way of her world-wide supremacy, just in the degree that she attained to earthly sovereignty, she became void of faith, an alien from the truth, and corrupt. Emancipation from this condition came with the Reformation, that is, with the discovery that the blessings of the Gospel are vitally connected with freedom, especially freedom to learn of God, to approach Christ, to rely upon him exclusively for salvation, to become acquainted with the word of God in its simplicity and integrity, to confess his name and to unite with his people in worshipping him under the guidance of the Holy Ghost. This emancipation was not effected in a day, nor is it even yet completely reached. But thank God there have been places in Christendom for centuries where men might enjoy this freedom in a

great measure. But even in the 16th and 17th centuries, in the most favoured parts of Europe, the arm of the State was employed to some extent, or at intervals, in the endeavour to coerce belief. Men were to be made to believe those things which the ruler believed, not through conviction or evidence, but through fear of penal consequences; and sometimes the power of the State, even in these enlightened countries, was employed to make men confess what God had not ordained. And we find that men who loved the Lord Jesus supremely and thought little of worldly advantage or ease in comparison with their sense of obligation to obey Christ, found it necessary to leave the shores of Europe, even of England and Holland and France, to seek in the Western hemisphere an asylum where they might worship God and obey his voice without molestation from the ruler. They found themselves in the heart of a wilderness exposed to terrible hazards from the cruelty of the aborigines, but they realized the presence of their Leader and Commander, and grew up to be stalwart Christians because they were so exclusively dependent on the wisdom and power of their celestial Friend. Thus were planted the colonies that afterwards became the United States of America, a conspicuous feature in the constitution of which is the inalienable right of every man, woman and child to serve God according to the dictate of their own conscience. This freedom men will abuse, as they do every other gift of God; but where the power and wealth and influence of a State are employed in coercing men into the observance of the State religion, the whole thing is an abuse, because it tends to nullify the present supremacy of Christ in his Church, and encourages men to rely upon something apart from Christ. If all the people in the world were Christians with the exception of one man, it would not be pleasing to God that Governmental pressure should be brought to bear upon that man to induce him to become a Christian. The only service that God desiderates is that which is from the heart, freely rendered. The question before us is not whether the United States is a country whose Government is to be preferred to that of other countries. We look at the matter from one point of view alone, and from this point of view we draw the inference that the wings of a great eagle given to the woman persecuted by the dragon, refer to the asylum furnished to those who fled to America in search of religious liberty. * In the entire history of the Church of Christ there is nothing so fitted to impress those who have the idea that the Church has need of the state-alliance to maintain her position and fulfil her mission, as the progress of religion in the United States. If we look simply at that which money can purchase, there has been a much greater outlay of money on church-edifices, and institutions for the promotion of Biblical knowledge than can be parallelled in any other country. There is one denomination alone that erects, on an average, one and a half church-edifices everyday. There is no country in which there is such a large proportion of the inhabitants members of evangelical churches. But if the old theory had had any truth in it, the very contrary of these results would have been witnessed. There has been no lack of skepticism in America, but certainly not more than in countries where the alliance of Church and State has been maintained.

The Pope made a present of the whole western world to Spain, when intelligence of the success of Columbus' expedition had been received in Europe. Happily, the Pope's sway was not quite so absolute as it had been, and an expedition despatched by England was the means of discovering the continent of America, and no one that reflects upon the issues of this discovery can fail to recognize the hand of divine providence in it.

* An eagle with outstretched wings constitutes the escutcheon of the United States of America. The Greek is emphatic: "Two wings of *the* great eagle."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

An Undenominational Church.

"To the Editor of the Bombay Guardian."

Dear Brother,—Will you allow me to say a few more words on the above subject.

There was a short time, at the beginning of the Church's history when there were no schisms, no sects—when envoyings—strife and divisions had not begun.

This did not last long,—so that Paul had to write to the Ephesians to *endeavour* to keep the unity of the spirit—and to the Corinthians

(I. 1-10.) to *speak the same thing*,
to have *no divisions*,
to be perfectly joined in the *same mind* and in *the same judgment*.

He does not tell them to *separate* from each other, only to stop differing, because there is *one* body, one Spirit, one faith, one baptism, one God and Father.

The Church instead of minding what the Apostle told it, has gone on multiplying sects, until at the present time, if any one refuses to be called after the name of a sect, *he is looked upon as an abnormal Christian*. Is it not so? If Paul were now on the earth, and were to write an Epistle to the Church in Bombay who would come forward to claim it? how would the general body of Christians arrange about the question to whom it was addressed?

Where is the unity of the church, as manifested to the Heathen around us? How can a let of sects testify that the Church of God is *one*?

The most that the Heathen see is, now and then a few Christians uniting together to preach the Gospel: but when converts are made, is not the first thing almost which is taught them, to "come and join our sect—don't go to such a Church come to us, we have the truth?"

If things were as they should be, converts would be told to go to the *nearest* assembly (Church) of the saints, "you will there get love, sympathy and building up by the word."

Now, what is the duty of the Church in this matter? is it not to obey Paul's exhortation to lay aside all differences—to speak the *same* thing, and to be *perfectly* joined in the *same mind*, and at the same judgment.

It will be answered, of course, that such is the right thing to be done, but how is it to be accomplished? Well! let *individuals* begin, if *bodies* will not—let 2 or 3 come out, and drop their sect names and take their stand simply as Christians, and others will follow. Let the native Church avoid the errors of their European brethren—St. Paul "*beseeches*" all that everywhere call upon the name of Jesus Christ, our Lord, both theirs and ours, to be perfectly joined together in the same mind and that there be no divisions. Let them obey him and be undenominational.

If there were truly undenominational churches in Bombay which really kept Christ in the front—preached the simple gospel to the unconverted, and lived in loving fellowship with each other; avoiding contentions on disputed points, and keeping only essentials to the front, having only a single eye to the glory of God and desiring only to build up their brethren in love, then indeed would the Church of God become a visible thing, and a power among the heathen.

Sects are of men—the One body, the unsectarian Church is of God.

I believe that, if Christians were really humble, and really cared more for the work of God, than for their own notions, the world might yet see that there is such a thing as brethren dwelling together in unity. It may be that this will not be until Christ comes and restores all things, but that is no reason, why we should not do what we can.

Yours in the Lord,
W. P. Partridge.

Dear Bro.—A paragraph has been going the round of the papers, to the effect that the late Mrs. General Cleaveland, of Bangalore, left by will Rs. 5,000 to the St. John's Hill Methodist Church, in that city, and Rs. 2,000 to the late Pastor, Rev. W. E. Newlon.

I learn, however, from good authority that it is probable the bequest to the Church will not be paid, as the administrator of the estate is disposed to take advantage of the law which requires that in the case of charitable bequests the will must be made more than 6 months from the time of death. The deceased lady made her will within that period, but was up to the time of her death a woman of unusually clear, strong mind, and had been in the habit of contributing to the Methodist Church for several years past.

With regard to the personal bequest to the Pastor, Bro. Newlon declined to receive it and this notwithstanding the fact that at the time he was completely broken in health by arduous labors and the trying climate of India, and was compelled to return to his home in America which he was only able to do through funds kindly provided for him by his many friends in Bangalore and Madras, who had learned to love and respect him as a faithful minister of Jesus Christ.

Yours &c.,
R.

NOTICES.

COFFEE AND READING ROOM.

3, *Apollo Street, Fort, Bombay.*

Temperance Lecture, changed to Tuesday Evenings, 8 O'clock. The course of Lectures includes the "Bible use of Wines," and the public are invited to send inquiries as to the various texts bearing upon the question.—Such inquiries will be answered in the lectures.

Bible Addresses every Friday.

Boarding Rooms over the Coffee Room.

M. E. appointments for to-morrow. Grant Road: 8-30 A. M. and 6 P. M. G. Gowen.—Dean Lane, Fort: 11 A. M. and 6 P. M. O. Shreves.—Mazagon 11 A. M., T. Glover; 6 P. M. J. N. Hawkins.

Epitome of News.

Saturday, September 25.

—Mr. Sorabjee Shapurjee Bengalee is to be the new Sheriff of Bombay.

—*Times of India*: With reference to an extract from the *Prabhakar* which appeared in our extracts and translations from the native papers headed "Sir James Fergusson and Gunpati," we are authorised to state that His Excellency the Governor and Lady Fergusson did not "visit Ganpati" at all, as stated by the

Prabhakar. They merely attended a social entertainment at Mr. Balwuntrao Venayek Shastree's house, and did not even see Ganpati or witness any ceremonies peculiar to that god.

Monday, September 27.

—*Deccan Herald*: Last Monday (20th Sept.) that well-known leading Parsee citizen of Bombay Mr. Sorabjee S. Bengalee accompanied by the venerable head of the Cama family—Mr. Pestonjee Hormusjee Cama waited upon Dr. Vitters by appointment, and in the name of the committee of the Bombay Native Dispensary presented him with a most elegant, richly wrought "Cutch-work silver tea set," contained in an elaborately carved and valuable blackwood case. Accurately to describe the work of art is not our object and we will not attempt it. A fair estimate of the value and beauty of the gift will be formed when we say it is like—we believe *exactly* like—the tea-service sent as a present by the people of Bombay to Mr. Fawcett M. P.—We may well suppose that this gift to Dr. Vitters has been eminently gratifying to the receiver: it is certainly eminently honorable to those who gave it; and both the gratification on the one side and the honor on the other have been much enhanced by the kindly courtesy and gentlemanly bearing throughout of the two leading Parsee citizens who were deputed to make the presentation. There was an inscribed silver plate on the box, and there was also a letter from the Committee speaking of the esteem in which Dr. Vitters had been held and the regret felt for his departure: but we noticed that Mr. S. S. Bengalee in his address said that none regretted the departure more than the poor who felt that they had lost in Dr. Vitters a real friend—Friend of the Poor.

—Speaking of Captain Clark of the Str. *Jeddah*, the *Times of India* says: Saved himself by the steamer Scindia within ten hours of his abandonment of the Jeddah, he took no steps to attempt to rescue that unfortunate ship with her living freight which he had so cruelly adandoned. Unfortunately the evidence of the captain of the Scindia was not taken, but from Captain Clark's statement it appears the second officer of the Scindia was sent to the masthead to look for the Jeddah, and as she could not be seen, the Scindia was kept on her course to Aden. There is no doubt whatever that the master of the Scindia would have made an effort to find the adandoned ship had the facts been properly represented to him, not only for the sake of humanity, but for the sake of the valuable salvage which the Jeddah would have proved. Captain Clark added inhumanity of the grossest nature to his cowardice, and was dastardly enough to wilfully allow the lives of a thousand fellow beings to be sacrificed rather than that they should rise up in evidence against him.

—Same, Simla: Sir James Fergusson, Governor of Bombay, Mr. Rivers Thompson, and Mr. Gibbs are appointed Companions of the Order of the Indian Empire.

—The *Catholic Examiner* reports an address delivered by the Roman Catholic Bishop of Bombay at Poona yesterday week, in which Dr. Meurin is made to "say that it was an undeniable fact that the intellect of the English nation has had enough of that most illogical thing of a religion, a State Church with thirty-nine Articles of Faith, in which not even thirty-nine people believed."

The Bishop has doubtless something very logical to offer for a substitute.

—*Bombay Gazette*; Teheran, Sept. 25: The Minister of Foreign affairs and the Commander-in-Chief have been dismissed, and others appointed to their places. These changes, in so far as they have political significance, are regarded as being favourable to British influence, the ex-Minister and the ex-Commander-in-Chief being pro Russian in their sympathies.

—A Mahomedan youth of 16 took from a Hindoo girl aged 5 years, ornaments of the value of Rs. 4, and then pushed her into the water, at Colaba. Her body was found the next day, and a goldsmith identified the murderer as having offered him the ornaments for sale. The youth then confessed his crime and pointed out where he had buried the ornaments. Mr. Crummy, Supdt. Police and Mr. Page Inspector, within a few hours after discovery of the body, were enabled to get hold of all the facts.

—In reply to an address presented by the Missionaries of the London Missionary Society, the Maharaja of Travancore said:—"It has sincerely gratified me to meet you and to receive this address of sympathy on the demise of my lamented brother and illustrious Royal predecessor, and of good wishes to myself. Proceeding as they do from men who have long dwelt in this land & studied its wants and its advantages, who stand on a vantage ground rising above the strata of fears and favours, and whose mission is to preach the principles of peace, universal love, charity and righteousness, I very highly prize them, and feel deeply grateful. With a most susceptible heart, with a most kindly disposition, with an excellent judgment, and with the aid of able and wise counsels, his late Highness had such a highly fortunate combination of advantages that, eminently bright and beneficial as his reign was, it is still no matter of wonder. Coming down to myself, while I do as distinctly recognise the hand of God as any of you in the great change which has so suddenly taken place, I cannot conceal from myself that the mantle has fallen on unworthy shoulders. Neverthess, I can promise my utmost and conscientious devotion to the solemn duties which have devolved upon me. In the discharge of those duties, next to the wisdom and power which I eminently need from God, I shall prize the moral support of gentlemen like you, who are the links of civilization, enlightened progress, and moral regeneration between the West and the East. Again I thank you most heartily for all the sincerely kind wishes you have expressed towards myself."

Tuesday, September 28.

—*Bombay Gazette:* The vernacular papers look upon the nomination of Mr. Sorabjee Shapoorjee Bengallee to the Shrievalty with much satisfaction. They regard it as an acknowledgment of a long career of public usefulness, which speaks very well for the discrimination of Sir James Fergusson's Government.

—*Indian Herald*: it is now being told in the Allahabad bazaars that several European gentlemen and soldiers go about with a large cart at night, cutting off the heads of any natives they may meet, load the cart therewith, and take them away to the Masonic Lodge for some mystic purpose. The Alfred Park is said to be the favored scene of these nightly horrors. A lady has, with exemplary promptness, sent to the magistrate a man who had frightened her servants out of their wits by stating categorically that he had *seen* four headless bodies in the Alfred Park which had been done to death in this way. This imaginative person is now in the Lock-up, awating trial under sec. 505 of the Indian Penal Code.

—*Times of India*: We referred some time back to a charge of murder that had been brought against an important member of the reigning family in Chota Oodeypore. Mr. Birdwood, C.S., who has been appointed by the Bombay Government to hold a judicial enquiry into the matter, left for Chota Oodeypore yesterday, and Mr. Branson has, we believe, been instructed for the defence. The trial is fixed to come on on the first of next month, and is likely to be watched with keen interest.

—The correspondent of the *Herald* at Nynee Tal gives some particulars of Sergeant-Major Rodgers' death:—

He was up near the Victoria Hotel working with Messrs, Taylor and Balderston. The shale, which was up to his armpits, carried him into the lake. Poor man, he was last seen carried away in this state, shaking his arms and crying for help; but alas! how could it come? Poor Captain Haynes (says the same correspondent) had come up to Naini Tal in connection with the project for the proposed railway from Bareilly to Ranibagh. On the day in question he removed his things and took refuge in Mr. Bell's room, Strange to say, his will was found the day before yesterday amongst the *debris*. The body has not yet been recovered. Both Mr. Taylor and Captain Balderston where frequently warned to leave the place; but theer sense of duty doubtless overcame their better reason, and they stuck to their post to the last. Old Government House still overhangs this awful abyss, and may come down at any moment. There is a crack in Alma Hill extending some hundreds of yards, and the best of engineering authority have given their fiat that another steady downpour of six hours will bring the whole of that portion down. You can thus imagine in what a predicament we are placed. Roads blocked on both the Bareilly and Moradabad sides render going down almost impossible, so that we must wait and submit to the decrees of Providence. The Mayo Hotel, which is in one of the most dangerous parts of Alma Hill, has been deserted. At Hurdwar, head of the Ganges Canal, report says that one thousand coolies employed in constructing canal bunds have been carried away. Great loss all over these parts from the heavy rain."

Wednesday, September 29.

—The *Bombay Gazette* introduces a notice of a Guzarati translation of the Zoroastrian prayer-book, thus: The most religiously inclined Zoroastrian of the present day finds himself helpless to do better than gabble away page after page of meaningless conglomerations of words, so distorted form their original shape that no language, ancient or modern, could be found to own them. It is owing to this anomalous fact, of the words of the Zoroastrian prayers carrying not the shadow of a meaning to the ordinary Parsee mind, that most of the religiously inclined men of the community are found to be praying in all places and at all times,—in the most busy corner of the share and stock market, while haggling over the price of a brace of pomphrets with a fisherwoman, even when discussing scandal and roaring over a game of dice at their Sunday clubs. A piece of white cloth loosely thrown on the head, a continual fluttering of the lips, and a responsive play of the fingers with a string of amber or glass beads fit out a Parsee in an attitude of prayer so uncompromising that he may interpolate the words of his *Khordeh Avesta* with gossip regarding his neighbour's wife in the proportion of half and half, and still be pointed at as an embodiment of "religious thought, word, and deed," the *Manashni, Gavashni, Kunashni* attributes of the Zoroastrian faith. We do not, of course, mean to say that all prayerful Parsees may be reproached with this failing. There are many honest religionists among them. But the standard of religion with them has fallen so low, their prayers and observances are become merely such mechanical operations, that it is not in the power of an honest Paasee to make his religion a means to his becoming genuinely religious.

—The Str. *Rosetta* with English Mails left Aden for Bombay Tuesday, 5 p. m.

—Sir. Henry Ramsay, Commissioner of Kumaon, narrowly escaped being carried away by the Nynee Tal disaster. He was standing on the bridge at the E. extremity of the lake. A correspondent of the *Pioneer* says: On this bridge stood Sir Henry Ramsay, surrounded by a mixed body of soldiers and natives. The Commissioner had barely time, seeing the approaching danger to rush towards the bazar end of the bridge (wading waist deep in water), when the huge wave was upon them. Four soldiers were swept away; three of them

managed to cling to the wire paling which here surrounds the band-stand; the fourth was carried down the torrent, dashed against the boulders, and picked up dead. Of the natives, three were drowned, and it was all over with the last of the Kings of Kumaon, had he not been a hale and hearty man. By this very narrow margin were the services of an able, experienced, and upright officer preserved to the Government; and the life of one whom India could ill-afford to spare saved to his country and his friends.

—Overland Mail, Sept. 10: An Irish demonstration, for the propose of denouncing the action of the House of Lords in rejecting the Compensation for Disturbance Bill was held in Hyde Park on Sept. 5.

Amongst the deaths recorded this week are: —Lieut-Col. G. L. D. Heath, Madras Staff Corps; Lieut. E. W. Williams Wynn, Scots Guards; Hon, H. C. Grey; Mr. W. H. Wills; Commander H. Lewis; and Princess Orloff.

An attack has been made on Mr. Pakenham Law, Q. C., and the Rev. Neville Sherbrooke, son-in-law of Earl Cairns, whilst visiting a Protestant school in Connemara. Mr. Law stated that there was imminent danger for some time, the attack being most determined, and evidently an organised one. He thinks that unless the Government make the strong arm of the law felt in Connemara there can be but a fresh series of outrages when tourists are attacked simply because they visited a Protestant school.

General Sherman, of the United States army, speaking recently at the Columbus soldiers' reunion, expressed most pungently his abhorrence of war carried on, or entered into, for the sheer sake of military glory. "There is many a boy here to-day who looks on soldiering as all glory; but, boys, it is all hell. I look on war with horror. But, if it must come, I am here."

According to the calculations of the New York papers, Dr. Tanner received altogether the sum of 137,640 dols. for his forty days' fast, or upwards of 27,530*l.* This is at the rate of 3,441 dols, or 680*l.* a day. This not altogether beggarly remuneration is stated to have been made up from the following sources:—The doctor's own bets, 5,000 dols; through a betting agency, 12,223 dols.; sale of photographs, 1,500 dols.; payments for admission to the house, 78,915 dols.; from various manufacturers, for the doctor's signature to their commodities, 11,102 dols.; gift from the University, 3,000 dols.; present from the State of Ohio, 5,000 dols.; and from the firm of Leibig and Co., 20,000 dols.

—Mr. J. W. Alexander of the Mayo College, Ajmere, writing to the *Pioneer* on the subject of "Hindustani, Hindi and Urdu," says: "It is, I think, probable that, if the Nagri character were used generally, the difference between Hindi and Urdu would disappear. Pundits seem to have more objection to learn the character than the language. For in ordinary conversation they use Urdu words, but write them never. As long as there are two characters, there will be two languages."

Thursday, September 30.

—*Star in the East*: We regret to hear that the Rev. G. Pearce of Ootacamund, has been smitten with paralysis. For more than fifty years he has been a missionary in India, and up to date is editor of *The Oriental Baptist*. We hope, if it please God, he may be spared yet a little while, notwithstanding his age and present affliction.

—The Marriage of the Rev. Auguste Laine, a priest of the Church of Rome, with Madame Lochez. in Paris, has afforded M. Loyson (Pere Hyacinthe), who officiated, an opportunity of commenting on the marriage of priests. He remarked that this union marked a great advance as compared with his own marriage in 1870 when he had to obtain abroad the bare legal sanction denied him at home. He denounced the celibacy of the priesthood, and maintained that marriage no more degraded the priest or rendered him unfit to discharge his religious functions than it unfitted other professional men. He had never known any priest too holy to contract marriage, but he had found many that were unworthy to do so.

—There are now 60 Protestant churches in Spain, whose congregations aggregate 20,000 and are rapidly growing.

—Rev. E. M. Smith in *Zion's Herald*: It was our fortune to be one of the passengers of the steamship "Anchoria," on Sunday, June 13, when she collided, in mid-ocean, with the "Queen," and both vessels seemed doomed to instant destruction. During the entire forenoon the "Anchoria" had been moving though a dense bank of fog. She had constantly sounded her whistle, but had held to her course at the rate of fully twelve knots an hour. At 1.20 p. m., we heard an answering signal, but felt no fear, until, at 1.32, by the ship's time, the prow of an enormous vessel, magnified to twice her real size, was outlined in the fog, only a few feet from us, and apparently coming down from above upon our bows, as if to crush us. It was a magnificent, but terrible, sight. For a moment every heart stood still; some instinctively turned their faces, while, with tremendous force, she struck us and came crushing fully eight feet into our side, just in front of the engine. Then, like a stunned and wounded giant, she staggered and reeled away into the fog again.

The scene that followed on the deck of the "Anchoria" it is impossible to describe. The command was at once given to "man the lifeboats," and all hands were ordered instantly on deck. We saw the vessel rapidly sinking beneath our feet, and all knew the extreme peril of our situation. It was a good place to study human nature, if one could be in a mood for it; for almost every phase of it was manifested. Some prayed, some wept, some screamed, some —it may seem incredible, but we heard it with our ears—swore; some were calm and self-possessed, and some excited and confused. Some tried to help lower the life-boats; but helped or hindered according as they had some knowledge, or were ignorant, of seamanship. Some thought only of themselves, and made a rush for the first boats that touched the water; while some helped others, determined to save themselves last, their countenances eloquently declaring, We can die, but will not be guilty of unmanly conduct. Husbands stood resolutely by their wives, and parents by their children. A young husband caught his wife in one arm, and with the remaining hand slid down the rope, which tore the skin from every finger and burned into the quivering flesh. One brave little lad, who had the charge of a younger sister, refused to enter the boat until he had seen her safely there. A mother, who with her babe had entered the lifeboat, wept and wrung her hands in agony for the two little boys of whom she had lost sight. What a look overspread her face when she neared the "Queen" aud saw them standing safe upon the deck! Much has been said, in the newspapers, of the disgraceful conduct of the crew. It is true that they were demoralized, and many of them acted like cowards, but there where notable exceptions. The engineers, noble fellows, remained at their post at the peril of their lives, and saved us from instant and terrible death by the bursting of the boilers; when to save themselves they had only to sacrifice us. We have seen in print no mention of their fidelity, which saved three hundred lives. God saw it, but common fame has not crowned them.

We all reached the "Qeen" at last in safety, but only to find that we had left one disabled vessel for another scarcely less crippled. As soon as possible, we began to steam cautiously toward New York, a distance of three hundred miles. How we prayed for a smooth sea! On Sunday night a praise meeting was held on board the "Queen," a service never to be forgotten by any of those who participated in it. With full hearts and tremulous voices and overflowing eyes we returned thanks to God for our deliverance.

—The *Bombay Gazette* gives this account of the charge against the prince of Chota Oodeypore; In substances the charge amount to this: That the accused being jealous of his wife, murdered her after first subjecting her to torture of inconceivable barbarity. His suspicions having been aroused—so runs the accusation —he set a watch upon his wife, and discovered that she was carrying on an intrigue with a Beluchi, a native of the maritime province of Mekran in Beluchistan. He satisfied himself, it is alleged by ocular evidence, that his suspicions were well founded. He laid in wait for her as she let herself down from a verandah by a rope to meet her lover. The latter escaped, but the unfortunate woman was seized and her indignant husband proceeded to wreak his vengeance upon her. It is impossible to set forth the nature of the tortures inflicted, but fire was the chief agent employed. The unhappy victim was then killed and decapitated. The accused gave out that she had died of snake bite, and the remains were put upon the funeral pyre and consumed to ashes.

—Same: The Maiwand despatches are published in a *Gazette Extraordinary*, together with telegrams relating to the advance on the Helmund.

The Simla correspondent of the *Pioneer* says, it plainly appears that the advance was in the first instance recommended by General Primrose, and also that the Commander-in-Chief telegraphed on the 15th July, "The Wali's troops having deserted, the situation has completely changed. General Burrows must act according to his own judgment, reporting fully. He must act with caution on account of the distance of support." Again the Commander-in-Chief telegraphed on the 22nd:— "You will understand that you have full liberty to attack Ayoub if you consider you are strong enough to do so." This last telegram especially is a most important record as contributing to a fair appreciation of the whole incident under review.

—Same: There was a crowded congregation yesterday evening at the Cathedral, on the occasion of the Choral festival. The choir, a large one comprised of choristers selected from the different churches, acquited itself very well.

—The Viceroy distributed the prizes at Bishop Cotton's School on Saturday. He dwelt on the importance and advantage of the association of religious with secular education.

—*Sunday Mirror*: That winnowing fan, the Cuch Behar marriage, has done, and is doing, immense good to the Brahmo Somaj by removing the chaff from its membership. Month after month, the sensual and the worldly, the prayerless and the vicious have been purged off. And because of this purging the Church has vastly improved instead of declining.

There are remarkable results to have been secured by the marriage of the daughter of the minister with a heathen prince.

—*I. C. Gazette*: The Roman Catholic pilgrimage from England to Lourdes has been postponed, *sine die*. The announcement that it would be composed of first, second and third class pilgrims was not calculated to inspire 'unbelievers' with much respect for this midiæval revival, if, as it is fair to suppose, this classification referred to the travelling accommodation. Those pilgrims who were to enjoy first class comfort would surely only have exhibited third class piety and penance, and *vice versâ*. This recalls Dr. Woolcot's poem of "The Pilgrim and the Peas," in which two penitent sinners are ordered by their priest to travel pilgrim-wise to Loretto with peas in their shoes. One of them got over the ground apace, and tripping merrily homewards met his companion who had scarcely accomplished half his journey, and declared he could not move another step, if his absolution depended on it, so completely had the peas

blistered his feet, and he appealed to his brother pilgrim to tell him how he had managed to get on so expeditiously. His reply was:—

"Just before I ventured on my journey,
To walk a little more at ease,
I took the liberty to boil my peas."

In these unregenerate days, apparently, pilgrims need not even boil their peas, they can simplify matters by taking a first-class through ticket.

Friday, October 1.

—Syud Lutif All Khan, of Patna, has offered to give a lakh of rupees to be spent on instructing the Mahomedan youth of Patna in arts and sciences.

—It is wonderful how far superstition will go. Says the *Pall Mall Gazette*, the chapel of Knock, county Mayo, the scene of reported miraculous apparitions and cures, is still being visited by large crowds, who await the reappearance of the apparitions, and allege that they have been cured in doing so. The village, but the merest hamlet ten months ago, is now a considerable town, with hotels.

—Deaths last week, 416.

—The *Times of India* says of the account of the battle of Maiwand furnished to the *Morning Advertiser*: It is little better than an audacious hoax, written by some one who possibly had a certain amount of material supplied by an officer on General Burrows's staff, supplemented by newspaper telegrams, but it is for the most part manifestly produced, like the German Philosopher's description of the camel, out of the writer's own inner consciousness.

—Same: The "Wilayet," of which Baghdad is the capital, has at present a great deal on its hands, for the Government seems to be melting away, as it were. They can inspire neither confidence nor terror, and consequently bands of armed robbers are to be met with all over the Pashalic. Not long ago a caravan of 100 camels laden with wheat was captured not ten miles from the town, but there is a really formidable body called the "Hamarwunds," which plunder even whole villages and defy all the endeavours of the Turkish authorities to catch them. The Wali Pasha is at the present time himself upon this mission, but it is extremely doubtful if he will meet with much success, for these "Hamarwunds" never keep together, but rove about in skirmishing parties. The leader of this band is a man named "Juameer," called by this followers "Juameer Pasha."

—Same; Candahar, 29: The reports I have been able to collect assert that Ayub is in the neighbourhood of Farah, heving halted there, it is said, because Ahdullah Khan, son of Afzul, who was till lately at Meshed, had established himself at Herat, and is prepared to resist any attempt on Ayub's part to reassume authority in that town. No reliable information has, however, been received from Herat since the 20th ultimo, nor has any recently arrived from Cabul. Everything here points to the occupation of Kandahar during the winter.

—General Roberts is said to be a total abstainer.

Selections.

THE REVISED TRANSLATION OF THE NEW TESTAMENT.

The year 1881 has been looked to as the probable date of the appearance of the revised translation of the New Testament, and a recent announcement promises it to us next autumn. Its coming has been expected with mingled feelings of pleasure and apprehension. Many have feared that emendations would be made with too free a hand; others that obvious defects of our venerable version would not be corrected with sufficient courage. Along with the new translation it is announced that there will appear two revisions of the Greek text: one of these practically a new text, derived from a careful comparison of the many manuscripts now in our possession; the other the received text, with the changes in it adopted by the revisers printed as foot-notes. Both of these recensions will be welcome by scholars.

We shall no doubt find, when the new version appears, that the revisers have exercised great caution in the performance of their task. Some forms of expression which have been long familiar will be missed, but the gain in clearness and precision will amply compensate us for such loss. The demand for a revision had been for years increasing in force, and was fully justified by the defects of our authorised Bible. Thus in Matt. xxiii. we now read "strain *at* a gnat," instead of "strain *out* a gnat;" in Matt. v., "if the salt have lost *his* savour," instead of "*its* savour;" in Matt. xvi., "*whom* say ye that I am?" for "*who* say ye that I am?" in Matt. xxviii., "baptising them *in* the name of the Father," &c., where "*into* the name" is clearly required. In John x. 16 we have, "there shall be one *fold*, and one shepherd," where "one *flock*" is the proper rendering; in John xiii. 2 we have "supper being *ended*." when obviously the sense is, "supper having *begun*;" in verse 10 of the same chapter we now read, "he that is *washed* needeth not save to wash his feet," when the true rendering is, "he that is *bathed* needeth not," &c. In Hebrews xi. 13 a beautiful passage is confused by a mistake in rendering one word, "These all died in the faith, not having received the promises, . . . and *embraced* them," instead of "and *greeted* them," as we hail any one who is far off. In I Tim. vi. 10 we read, "the love of money is *the* root of all evil," instead of "*a* root of all evil." Every evil may come from the love of money, but it is not distinctively the root of all the evils in the world. In Acts xx. 28 the identity of elders and bishops is hidden by the use of the word "overseers." Paul said, in fact, to the elders of Ephesus, "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost had made you bishops." So in Matt. xiv. 8, which tells us of the daughter of Herodias, the play of feeling is better perceived if, instead of "she being *before instructed* by her mother," we read, "she being *urged on* by her mother." In Acts xiv. 15 we now read, "We are men of like passions with you;" Tyndale's rendering, "We are mortal like unto you," is much better. Scholars have long felt the unfortunateness of the rendering of the opening of Paul's address at Athens: "I perceive that in all things ye are too superstitious." Paul understood well the rule which directs an orator to conciliate his audience. He meant to say, "I perceive that ye are a very devout people," and pointed, in proof to the fact, that they had reared an altar to the "unknown God." In James i. 26 we read, "If any man among you seem to be religious, and bridleth not his tongue;" instead of "seem to himself, suppose himself to be religious." Some passages, which are very important as seats of doctrine, have been felt to be faulty in their rendering. The poetic passages of the New Testament, though not many in number, should be printed as such; and an arrangement of the matter in paragraphs, retaining the verses, has long been desired.

These very simple illustrations have been selected to convey to the general reader a sense of the improvement sought to be made in our version in the direction of clearness. It is hardly necessary to dwell for more than a moment on the words which, in our own tongue, have changed their meaning since 1611. Thus, "prevent" is used where we would now use "anticipate;" "carriage" for "luggage or "baggage;" "conversation" for "conduct;" "charger;" for "platter," and many others. Nor can another peculiarity of King James' Bible be more than lightly touched upon. The scholars appointed by him sought to give variety to their renderings by using several English equivalents for the same Greek word. The richness of our language enabled them to do this very readily, and they added thereby to the beauty of the translation, but often at the expense of its force. Thus, in Matthew xviii. 33 we have, "Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee." Anyone can see that "as I had compassion on thee" would make the contrast more striking; in the Greek the same word is used twice.

If we divide English literature into the imaginative, the logical, and the modern periods, the translation of our Bible falls within the first. The mingled homeliness and dignity of our Authorised Version bespeak a time when the exacting demand of polished form had not blinded the English mind to beauty of substance. Tyndale gave us our Bible in that warm and richly imaginative age, which gave us, also, the greatest masterpieces of our literature. Among the translators he is the chief master, and all that his successors have done has been to revise him. We, too, must touch the original structure of our version lightly, as in restoring the decayed parts of a venerable cathedral. Our English Bible is more to us than the translation of any other ancient book could be.

There is not space in this article for an adequate statement of the urgent reasons for a revision of the Greek text of the New Testament. It may suffice to say that the translators of our Bible followed very nearly the text of Beza, which was a reprint, in the main, of that of Erasmus. Erasmus had but few manuscripts from which to form his text. We are now in possession of far more authoritative manuscripts than were known to the original translators of our Bible, and from the collation of them all the formation of an approximately perfect text is possible.

Methodists will be prepared to receive the new version by having had in their possession for more than a hundred years the translation of the New Testament made by John Wesley. His emendations show remarkable good judgment, and they invariably add clearness to the meaning of the text. In reading over the Sermon on the Mount in his volume I have been struck with the extent to which he has anticipated the suggestions of Bishop Ellicott, the Chairman of the English New Testament Revision Company. Both Wesley and Ellicott render, "He went up into *the* mountain;" and "Ye have heard that it was said *to* them of old," instead of "*by*." Both omit in verse 27, chap. v., after "Ye have heard that it was said," the words "by them of old time," an omission which has the preponderating authority of the ancient manuscripts. In the latter part of verse 47 both have "heathen" for "publicans." In verse 1 of chapter vi. both subsitute "righteousness" for "alms," as in the Authorised Version, an important change well sanctioned by ancient manuscripts. Both read, "When thou doest alms," in verse 2; instead of "*thine* alms." In verse 4 of this chapter both omit, after "shall reward thee," the werd "openly," of the Authorised Version; the same omission occurs in both at the end of verse 6. Both make an important change in verse 27 of chapter vi., which reads in our Authorised Version, "Which of you by taking thought can add one cubit unto his stature." Wesley renders it, "And which of you, by taking thought can add to his age the smallest measure?" Ellicott, "Which of you by being careful, can add one cubit to his lifetime?" The primary meaning of the word in the original is "age;" the secondary, "stature:" much can be said for either rendering. In all this passage, from verse 24 to verse 31, Wesley changes, "take *no* thought of our standard Bible to "take *not* thought;" Ellicott substitutes "be not careful." Both revisers try to hit more precisely the meaning of the text as a dissuasive from anxiety. In verse 13 of chapter vii. both Wesley and Ellicott ren-

der "*through* the . . . gate," instead of "at;" both read, "Do men gather grapes *from* thorns, or figs *from* thistles," instead "of" in each clause. In verse 28 Ellicott renders, "the multitudes were astonished at his *doctrine*;" Wesley, "the multitudes were astonished at his *teaching*;" the standard Bible reads, "the people were astonished at his doctrine." Wesley's is clearly the best rendering.

Wesley's revision and notes were issued in 1754, one hundred and twenty-six years ago; our Founder was open-eyed and alert here, as in so many other parts of his wonderful career. To learn the meaning of God's Word, and to make its meaning clear to the people, were the great business of his life; and the specimens we have exhibited of his critical skill show that he saw the defects of our standard Bible, and was ready to do what he could to provide a remedy. In John x. 17 Wesley has "one *flock*," instead of "one *fold*." Wesley has given correctly, also, that beautiful passage in the same chapter, the force of which is lost in our standard version (verses 14 and 15): "I am the good shepherd, and am known of mine, as the Father knoweth me, and I know the Father." In our usual edition of Wesley's Notes, however, our punctuation is faulty, and fails to bring out completely the parallelism of the original.

The people of our Church will not, we may believe, offer a stubborn resistance to the new version, because it is new. They will accord it a hospitable reception, and then wait for it to approve itself by its merits. It may be new, but it must be the same old and venerable version that has voiced for us our sorrow and our joy, our fear, our hope, our love. Its majestic rythm, its solemn music, must still work their spell upon our hearts. The prayers, the songs, the counsels and teaching of the Church in all the ages of inspiration must still come to us hallowed by the forms which two hundred and fifty years have made familiar. Only as a *revision* of our grand English Bible, with its minor defects removed, with its sense made clearer, but still with the same face and mellow tones, can it win the supreme place in the affections of the English-speaking world. And such a Bible there is every reason to believe we shall have.—*The Rev. G. R. Crooks, D.D., in N. Y. "Christian Advocate."*

GOING AWAY AND COMING AGAIN.

When our Saviour was about to "leave the world, and go unto the Father," to sustain and comfort His disciples in their great sorrow at the thought of His departure, He gave them this promise: "I will not leave you orphans: I will come unto you." "Ye have heard," He says again, "how I said unto you, I go away, and come again unto you." "It was necessary," says Rev. F. W. Robertson, "for the Son to disappear as an outward authority, in order that he might reappear as an inward principle of life. Our salvation is no longer God manifested in a Christ without us, but as a 'Christ within us, the hope of glory.'"

In His first and visible coming, or manifestation, an ineffable glory encircled the Son of God, "glory as of the only-begotten of the Father, full of grace and truth." Blessed were the eyes and ears that saw and heard Him then. They saw and heard what many kings, and prophets, and righteous men had desired to see and to hear, and had died without attaining the seeing or the hearing. Yet the glory then manifested was obscured by the veil of the flesh, and had not reached its consummation, "because that Jesus was not yet glorified." In His re-appearance, His internal coming and manifestation, however, "Jesus is transfigured before the mind, and appears in glory." By the Spirit He is "made manifest" in the power and glory of His resurrection, and that glory is beheld "with open face." Christ is in the soul as a quickening Spirit. "Beholding with open face the glory of the Lord," we are "changed into the same image from glory to glory, even as by the Spirit of the Lord." The outward, or visible manifestation, was temporary. Speaking of this manifestation, the Saviour said, "I came forth from the Father, and am come into the world: again, I leave the world, and go unto the Father." In His re-appearance, or inward manifestation, He enters the soul to *abide* there, as its "everlasting light." "If a man love Me," He says, "he will keep My words, and My Father will love him, and we will come unto him and MAKE OUR ABODE with him." After Christ had dwelt for years, as a visibly manifested presence, in the midst of His disciples, their knowledge of His real character was very limited and imperfect. In His re-appearance in His inward, or Spirit-manifested presence, "He knew them, and they knew Him, even as the Father knew Him, and He knew the Father," while He abode in the flesh. In one hour, after the brightness of the Divine rising, at the Pentecost, the disciples had a more real, and perfect, and life-imparting knowledge of Christ, than they could have obtained by a hundred years' converse with Him, as an external and visible presence, prior to His glorification. "He shall glorify Me, for He shall receive of Mine, and shall SHOW it unto you." In this *showing*, and this only, we *know* Christ, because that then, and then only, do we "BEHOLD His glory."

How may we become possessed of this *showing*, and thus be "known of Christ, and KNOW Him, even as the Father knew Him, and He knew the Father"? To this question, our Saviour has left us a specific answer—"If ye love Me, keep My commandments, and I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." "At that day," that is, after the Comforter shall be given," ye shall KNOW that I am in My Father, and ye in Me, and I in you." When the Spirit is given, and has revealed Christ in the soul, and shown us His glory, when we have been "strengthened with might by His Spirit in the inner man, that Christ may DWELL in our hearts by faith," then we know what Jesus meant. when he said: "And this is life eternal, that they might KNOW Thee, the only true God, and Jesus Christ whom Thou hast sent." When the Spirit shall be given, then "shall the Sun of Righteousness arise with healing in His wings," and walking in His light, we "shall go forth and grow up as calves of the stall."

We can now understand clearly the moral and spiritual state of a vast majority of the ministry and membership of our Churches. To them Christ has never been, as he was to His ancient disciples prior to the Pentecost, a visibly manifested personal presence. Nor has He ever been to them what He was to those disciples after "He was glorified," when, in the power and glory of His resurrection, "He came to them," and by the Spirit was "made manifest" in their hearts. The Christ of the believers of whom we are speaking, on the other hand, is an historic Christ, who, some eighteen centuries ago, "came forth from the Father, and came into the world," and, after dwelling for a few years among men, "left the world, and went to the Father." What Moses, and the Prophets, and Apostles, wrote of Christ, they believe. In their apprehension, however, He is without them, and not nigh, but afar off in heaven, "at the right hand of God exalted," and they "cannot BEHOLD him." "He stands at the door, and knocks;" but they "do not hear His voice and open the door," so that "He can come in to them, and sup with them, and they with Him," because they do not think of Him as thus near, thus knocking, and calling to them, but at an unapproachable remove from them, as far as His manifested and indwelling presence is concerned. In Christ, as having "entered into heaven itself, now to be made manifest before the face of God for us," they do believe; but of "the riches of the glory of this mystery among the Gentiles, which is Christ IN you, the hope of glory," to all this, they are strangers. Hence, they "walk in darkness, and have no light," when "the Lord should be to them an everlasting light, and their God their glory."

How may these believers emerge "out of darkness into light," and "walk in the light as God is in the light"? There is but one way, and that is made very plain in the Sacred Word. In a state of utter self-surrender and consecration to Christ, they must "wait the promise of the Father," until "they are all filled with the Holy Ghost," as "the disciples were at the beginning." Then will "their righteousness go forth as brightness, and their salvation as a lamp that burneth." Then will they "SEE God," and they will know what Jesus meant, when He said: "Yet a little while, and the world SEETH Me no more; but ye (will) SEE Me." Then "Christ will DWELL in their hearts by faith," and "they all, with open face beholding, as in a glass, the glory of the Lord, shall be changed into the same image from glory to glory, even as by the Spirit of the Lord." Thus seeking, "they will find, and enter into the light and liberty of the sons of God." But if they will not thus "wait the promise of the Father," their darkness and bondage will become darker and deeper than they have ever yet been.—(*Divine life*).

A. MAHAN.

"IN EVERYTHING GIVE THANKS."

It has been well said that "the life of a thankful man is a perpectual sermon." And yet we are bound to confess that it is one but too rarely preached among us. As we listen to the petitions in which we are requested to unite at our various meetings for prayer, or follow the supplications of those who are representing the desires of many at the throne of grace, we are sometimes painfully conscious of the very scanty proportion of time allotted to thanksgiving, the short and feeble ascriptions of praise to "Him in whom we live, and move, and have our being."

And then, coming a little closer, and investigating our own individual experience, we are sorrowfully aware how little we ourselves know of a life of habitual thanksgiving—we find out, it may be, that prayer is more natural to us than praise, that "the murmurs of the wilderness" rise to our lips more frequently than the melodies of Zion; and we almost start at the discovery of grace abounding on the one hand, mercies "pressed together and running over," while on the other there are the poor disproportionate words of praise, or the stinted measure of a stated thanksgiving. Even our "psalms and hymns, and spiritual songs," which are supposed to constitute a special service of praise in our congregations, have too often descended from their high platform, and sunk to the level of mere statements of truth or personal experience. Why is our gracious, bountiful God thus defrauded? Why are the lives of His people shorn of so much power for testimony? We may suggest one cause of failure among many others. There is often a great lack of devout meditation—a want of that calm recollectedness, that quickened spiritual memory, which delights to recall, and reckon, and mention "the loving kindnesses of the Lord," and to "speak the praises of the Lord," not in vague generalities, or a few familiar phrases of thanksgiving, but, as the prophet goes on to say, "according to all that the Lord hath bestowed on us" (Isa. lxiii. 7). Let us fill in the list of His bestowals—past and present, this year, this week, this day; things temporal, things spiritual; the blood-sprinkled way of access, the "spirit of adoption, whereby we cry, Abba, Father;" the guiding counsel for time, the glorious hope for eternity. And then the hourly detail of minute individual mercies telling with a voice, heard only by ourselves, that "the Lord is mindful of us," and like little rain-drops making up the great shower of bless-

ing. Let us "mention" them to ourselves with thankful remembrance, and then, like the Psalmist, we shall be ready with our audible song of thanksgiving—"My soul shall praise Thee with joyful lips, *when* I remember Thee upon my bed, and meditate upon Thee in the night-watches."

A dear child of God who was remarkable for the sunny cheerfulness of her life, used to say, as she greeted her friends from time to time, "I'm counting up my mercies." Whether seated in her quiet home, or hurrying down the street on soma errand of love, it was habitually the same—"I'm counting up my mercies." And so, because she was well acquainted both with the gifts and the Giver, she could always "tell of His lovingkindness in the morning and His loving kindness in the morning, and His faithfulness every night." And this is what we want, an habitual glow of thanksgiving, which, while it gives glory to God, becomes testimony to man, a sermon that must preach itself, either with or without words.

We believe that much might be done by a definite purpose among the people of God, to encourage a spirit of praise in their social intercourse, to *recount* as well as count up their mercies, and thus bring a multiplied tribute of thanksgiving to the gracious Giver. There may be a measure of danger in continually speaking of our spiritual feelings, or detailing our religious experience; but there is no fear of sickly sentimentalism or self-conscious boasting, when we simply seek to stimulate one another in giving to "the Lord the glory due unto His name." And in order to this, there must be a constant recognition of God in our own lives, a breathing of prayer through those lives, and a quick spiritual perception to discern the answers given; and, more than this, a spiritual wisdom in speaking of those answers to others—not with an extravagance of language, which might imply that God had overturned the whole course of His providence for our convenience, or contravened the laws of His creation in our behalf. There is nothing, perhaps, more fatal to the encouragement of childlike prayer among us, and the corresponding habit of praise, than a fanatical phraseology which caricatures, and undesignedly holds up to ridicule, one of the most sacred and blessed realities of a Christian's life.

We all know there is a strange intuition in love that can read in cipher and give language to silence. And blessed be God, there is a yet deeper mystery in our spiritual history, an intelligence of apprehension, that belongs rather to the heart than the intellect. There is an intimacy of friendship between the "Everlasting Father" and His adopted Home-dwelling children, which ensures a quickened ear to detect and appropriate the ever-present note of His personal love—"the sheep follow Him, for they know His voice." And yet all the time, in the same events which are fulfilling petitions, and comforting drooping hearts, the wheels of providence are rolling on for the government of a world, and the unfaltering hand of the Creator is guiding the affairs of a universe. It belongs to Deity to employ one force for the accomplishment of a thousand ends; and so the law which keeps the planets in their orbits, regulates the fall of the sparrow, and the love that nailed the suffering Saviour to Calvary's cross, answers the tiny, lisping prayer of the little child.

Do we realize this, and yet find it hard "in everything to give thanks"? Then surely "the very stones must cry out." Let us get better acquainted with our Father's voice, more familiar with our Father's ways, more accustomed to the greatness, and yet the minuteness, of His dealings, and our discoveries will be so manifold, our admiration so joyous, that we shall be constrained to say to those around, "Oh, taste and see that the Lord is good! Blessed is the man that trusteth in Him."

And if in these our infant-school days, we sometimes come up to a wall too high for our small stature to look over, or a precipice too steep for our unpractised steps to venture upon—if we meet with riddles, where we hoped for easy syllables, or find dark shadows where we wished for light, let us not be ashamed to say to the Church and the world, "God is His own interpreter, and He will make it plain." There is "great peace" in a love that cannot be offended, and it is a blessed demand upon its loyalty that asks us to trust where we cannot trace, and praise where we cannot explain.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you."
—(*Service for the King.*)

"THY WORD IS A LAMP TO MY PATH."

I WALKED through a long village street that was in profound darkness. The night was such that I could stretch my own hand into it out of sight. The way wae lined on each slde with various obstructions-steps, posts, and trees whose dark trunks suddenly threatened me out of vacancy. I felt my way slowly, in order to soften the probable collisions and prevent serious hurts. But soon I struck a straight and narrow path of LIGHT that shot far down the gloomy street from a solitary lamp, hung out in front of some gateway, piercing the thick darkness like a clean-cut shaft through the bowels of a black mine. On this narrow track of light, barely wide enough for my two feet, I struck out with no uncertain or hesitating steps, and walked rapidly, fearlessly, and surely. The words at the head of this note came instantly to mind. I saw in a picture the happy change a soul makes when, from stumbling in pathless and perilous darkness, it strikes into the straight and narrow way of light that streams from the eternal pole-star of God's Gospel. On either hand the darkness still stood like a wall; to turn a hand-breadth to the right or the left was to step into unseen pitfalls and collisions; but between the two arrow-like lines of the light-path the way was clear and "perfect." ("He maketh my way *perfect.*") I saw what it is "to walk in the light." It is the same light that made a path for the ancient Psalmist's feet—God's Word, in its "entrance" by the Spirit. It shines on through "this great wilderness" straight and clear, if only our blessed feet can find and keep it; but it turns not a hair's-breadth to follow and guard a straggling, careless step.

Finally, I saw Christ Himself, "the Way"—the embodied Word—the luminous, glorious Way, cleaving the darkness of this world with footsteps of light, straight as an arrow through to the Eternal Throne, where He now sits at the right hand of God, and whither we are to follow.—*Christian Treasury.*

Miscellany.

—In the *N. Y. Evangelist* is a most interesting account of labours with those who were at once blind, deaf and dumb, at an Institution in New York:

I will take only one case—that of Richard Clinton, a boy whom I saw on the stage at the exhibition. This boy was very backward, as a child, in learning to speak, and at three years of age he could say but four words. At that time, in consequence of scarlet fever, I think, he became blind, deaf, and dumb. He remained in his home for ten years, without any instruction, and almost as idealess as a stock or a stone. If he had thoughts, he had no way of communicating them; neither could his family communicate with him. He existed, and that was all. The dog and cat at his feet were far more able to help themselves, and to understand and communicate with those around them, than this poor boy. When he was thirteen years of age, he was brought to Fanwood. When Dr. Peet brought him to my friend, Miss F——, and told her his story, she said "What under the sun am I to do with him?" Dr. Peet said "Try to teach him a simple word and the meaning of it; try 'hat.'" Miss F——took the boy's hand in hers, and made with her own fingers the letter H, and then made it with his fingers; and after holding them in position a few minutes, she let go of them. Instantly the hand dropped; he had no idea what this crooking of his fingers meant. Again and again she put the fingers in position, and again they dropped. Then she slapped his hand, more and more sharply each time, till at length he seemed to understand what she meant, and finally he held out his hand, with the form of the letter H upon his fingers. She was so astonished and delighted at her success, that she burst into tears. Then she patted his head and his hand gently, to show approbation. It was easier now to teach him A and T. Over and over she made the three letters with her own fingers placed inside of his hand, and then with his, till he understood that those three letters in some way belonged together. Then she brought a hat, and made him feel it all over; then she placed it on his head—all the time spelling hat with her fingers and his; then she took him to the blackboard, and putting the chalk in his fingers, and holding his hand, she drew a hat—again passing his hands over the real hat, and again spelling the word. At length he burst out laughing, and she knew she had put an idea, and a connection of ideas, into his brain. And so she toiled, till in one year she had taught him *five words*! After that his progress was more rapid. He looks now like a boy of seventeen or eighteen. He writes beautiful compositions; he knows the Primary History of the United States from beginning to end, never forgetting a date; he has a good knowledge of geography and of simple arithmetic, and an understanding of God and of his relations to Him.

"How did you contrive to put the first ideas of God and religion into this boy's mind?" I asked. Miss F——replied "I first took him to a large tree, and made him feel it from the root up as far as he could reach. Then I asked him 'Did you make this tree?' 'No.' 'Did I make it?' 'No.' 'Did Dr. Peet make it?' 'No.' 'Could we make a tree?' 'No.' 'Who did make it?' He did not know." Then raising her hand and his with every token of reverence, she explained to him that there was a Great Being above, who made all things. When the sun shone, she taught him that God made it shine; when the rain fell, that God made it fall; when he did wrong, that God was angry. So that now when a boy tells him a falsehood, he signs to him "You are lying, and God sees you." His mother has been taught to understand the signs and language that he uses; so that now when he goes home in the vacation, he describes to her all the events of the term; the conduct of the bad boys, and their punishment; the death of one of the officers of the Institution, and all the arrangements of the funeral—lying down on his back, with a cross which he had cut out of paper on his breast, to represent a cross of flowers.

Miss F——has had five or six blind deaf-mutes under her charge, and has been equally successful with them all But she seems to have put her whole vitality into them, and after seven years of this toilsome work, she has quite broken down, and is obliged to leave the Institution, and rest.

—THE August number of *The Helping Hand* contains the following late reports from the Teloogoo Mission:—

Rev. W. B. Boggs writes from Ongole, April 25. He says that on the previous Sabbath it was his privilege to baptize one hundred and eighty-seven persons, making one thousand two hundred and ninety-five baptized in the Ongole field since January 1. It has for some time been thought desirable that separate churches should be organized in important places, where the number of the disciples would justify the course; and it was also thought that other of the native preachers besides the seven who had been ordained were worthy of full recognition as ministers of the gospel. Accordingly, on the 14th of April, a council was

convened for the examination of candidates, as a result of which twenty-four of the most experienced and successful preachers were ordained to the gospel ministry. It was an occasion of the deepest interest, and it is hoped will result in still more abundant fruit.

"Mr. Boggs reports in the seminary at Ramapatam eighty Ongole students, and fifty-seven women studying with their husbands.

"Rev. J. E Clough reports an evangelistic tour of two month's duration, in which he visited ninety-eight villages, and saw delegates from about a hundred more. He visited twenty of the village schools, married thirteen couples, and baptized in twenty-eight different places one thousand and sixty-eight persons. He says: 'I never had such a hearing by all classes before. In some places, as many as a thousand came out and listened to me attentively for an hour.' In several of the villages visited there were seme cases of declension, and eighteen were excluded from the churches. In all the other villages there was evidence of the need of more teachers and preachers; yet, with the exceptions referred to, as soon as errors were pointed out and explained, the Christians renounced them gladly, and seemed to turn with the whole heart to Jesus. Mr. Clough says: 'On the whole, I fully believe that the great mass of converts are living as well as they know; and after we are able to teach them more fully, and give them pastors, they will become strong men and women in Christ Jesus.' In five different villages, the idols, numbering about a hundred, were all given to Mr. Clough. Generally, the Christians and their religion are respected; but in three or four places the presecution is very annoying. False charges are gotten up: they are accused of stealing, or forged notes of hand are written out, etc.; and, the charges being sustained by false witnesses, they are compelled to go to jail, or pay pretended debts which they do not owe."

—Report of the Am. Free Baptist Mission in Southern Bengal:

Self-support has been begun very gently in this place, Santipore. Small doses administered at frequent and regular intervals are taking good effect! But giving for the gospel comes hard to churches that have lived on free feed for years! The most discouraging feature of the efforts now being made in all our churches for independence is the grave lack of intelligent and hearty interest in the movement on the part of the native preachers. Having all along received their pay promptly from the Mission, they do not fancy depending on their own people for a share of it now. They are looking more at the present discomfort, the troubles and the trials incident to introducing the self-supporting policy, and less, if at all, to the future benefit that is sure to accrue to the native church when she becomes free from foreign cash and control.

Converts of our time, we believe, should, as a rule, keep their homes where they are, stay among their own people, be living witnesses of the power of Christianity in their own neighborhoods, and, if need be, willingly suffer persecution for Christ's sake. I believe some of our worst blunders of late years have been made by allowing, sometimes encouraging, converts to quit their homes and cling to the Mission for support of some sort or other. The manliness of the converts, the independence and aggressive power of the native church, and the evangelization of this dark land, call loudly for a thorough change of policy in dealing with native converts.

Miss Phillips reports:

During the cold season we were one day very happily surprised on seeing Nellie Cole standing in our tent door. Dressed in purest white, her face beaming with joy, she was, indeed, a teacher that Miss Crawford and her namesake may well be proud of. She had walked six miles to see us, from a heathen village where she and an old woman are the only Christians, and where she has been teaching and trimming her light brightly for more than two years. And this is only one of Miss Crawford's faithful girls, once famine waifs and outcasts, who are "shining alone" in the midst of heathen darkness. Does anybody ask her if "work for the heathen pays?" Here again we see great changes. Fifteen years ago, not a girl or woman was teaching a rod away from her own home, so great were the dangers and insults to which they were exposed. To-day they enter the darkest allies in our cities, and the wild villages in the jungles.

Our orphanage, although much reduced in numbers on account of boys becoming of age, still contains eleven orphans, among whom are some very interesting and bright children. Seven of these are supported by mission funds, one by government aid, and three by private subscription. Those of suitable age are sent to school every day, besides spending a considerable time in manual labor. It is with feelings of great satisfaction that we look about to see some on whom much labor has been bestowed, now holding honorable places among their fellows; some who once worshipped idols, now spending their lives to enlighten others by the truths that have wrought so great a change in themselves. Another is a teacher in the Jellasore girls' school, while others, in various kinds of service, are giving good satisfaction to their employers.

A feature of our work, which, I believe, is peculiar to Dantoon, is the Sunday morning Bible reading (in English) with the leading babus of the place. It was begun at their own request while my father was here, and with few interruptions, continues till the present time. As yet they make no move toward professing Christianity, but by their own confession they have lost all faith in Hinduism, and I feel sure the Bible has proved itself to them a wonderful book, if not the Book of books.

(To be continued).

TELEGRAPHIC NEWS.

Cape Town, September, 23rd: On the 20th inst. 1,200 Basutos attacked Mohales Lock, and 5,000 Mafeteng. Both attacks were repulsed after servere fighting.

New York, 23rd: The American exploring party in the Arctic regions have discovered the remains of Sir John Franklin's expedition. The party sledged for eleven months, following the route of the crews of the Erebus and Terror.

Berlin, 23rd: The German Press approve of the appointment of M. Barthemy Hilaire as French Minister of Foreign Affairs.

Constantinople, 23rd: Admiral Seymour is at Cettinji, concerting plans with the Montenegrin Government to occupy Dulcigno.

26th: Riza Pasha has declared to the Captain of the Alexandra, English ironclad, who was the bearer of a refusal to withdraw the fleet and of an ultimatum, that resistence would be made to any attempt to occupy Dulcigno.—The sailing of the combined fleet to that port has been postponed to Wednesday.

London, 27th: Viscount Mountmorres has been shot dead whilst driving in his carriage at Clonbar, county of Galway.—Meetings of the Irish Land League have been held at Kilrush and New Ross, at both of which Mr. Parnell spoke. He said that the only solution of the land question in Ireland was, that its ownership should be transferred to the tenants, and he urged them to organize throughout the country for this purpose.—The threatened strike at Accrington has been abandoned.—Lieutenant General E. Selby Smyth, K. C. M. G., has been appointed Commander-in-Chief at the Cape, and starts on 20th October.—The stock markets are depressed owing to political uneasiness.

Constantinople, 27th: Riza Pasha has notified to Prince Nicholas of Montenegro that an advance on Scutari will be treated as a *casus belli* by the Porte.—The Naval demonstration has been postponed in compliance with the request of the Prince, who is unprepared to take action alone. He asks for the active aid of the Great Powers, besides the Naval demonstration. —Fance is indisposed to share in any hostile action to enforce the cession of territory.

London, 28th: Mr. Dillon, in a speech at Skibberer, urged the people of Ireland to organize so as to accomplish their avowed purpose, and he also entreated them not to attack the landlords.—It is rumoured that the Nihilists have entered into a conspiracy to destroy the Russian Imperial yacht Livadia, which is being fitted out at Glasgow.—All stoks are depressed in consequence of political uneasiness.

Constantinople, 28th: The Admirals of the allied fleet have referred to their respective Governments the request of Montenegro for military aid, but this will, it is believed, jeopardize the Naval Demonstration. It is stated, however, that England and Russia are disposed to comply, but the other Powers are doubtful. Ruza Pasha, who is at Dulcigno, has been reinforced.

London, 29th: General Sir Frederick Roberts and Sir Donald Stewart have been gazetted Knights Grand Cross of the Order of the Bath. Several influentional Liberal Members are urging the opening of Parliament in November for the resumption of business.

St. Petersburgh, 29th: M. Bultzow, representative of Russia at Pekin, has been recalled to St. Petersburg, where a treaty determining the new frontier will be concluded.

Rome 29th: The largest ironclad in the world, the Italia, was launched to-day from the Government dock at Castellamare.

Cape Town, 29th: Three thousand Basutos have again attacked Mohales Lock, but were repulsed. A relieving force has arrived.

Constantinople, 29th: The Ambassadors of the Great Powers have presented a collective Note to the Porte protesting against the attitude of Riza Pasha at Dulcigno. The Sultan has asked for delay or withdrawal of the protest, to which no reply has been given. The Ambassadors of the Great Powers have signed a protocal declaring the solidarity of the execution of the treaty of Berlin, and repudiating any aim at individual aggrandisement of territory.

London, 30th: It is reported that the Albanians burned Dulcigno yesterday.

PASSENGERS SAILED.

Per P and Str. *Verona*, Sept. 25:

For Southampton.—Capt Wintle, R A, Mrs Anderson, Lieut C Hogge, Mr Jas Fleming, Mr J W Ouchterlony, Lieut O Em Davies, Mrs Warneford and 2 infants, Capt J K Watson, Lieut W G Stragham, Mr G A Wood, Mrs R J W Wylie and 2 children.

For Brindisi.—Lieut Col W Johnson, Mr and Mrs W Jackson, Mr F H Terror, Brigadier Genl Hughes, Mr A Christie, Mr W B Jones, and Mr W S Foster.

For Venice.—Mr Warneford, and Revd J G Gregson.

Per Str. *Singhpore, Oct.* 1:

For Genoa.—Mr and Mrs L Gordon and one infant, Major Barnett, Mr and Mrs J Elliott and 1 child and 2 infants, Mrs Les de Ga, Rev J Shillidy and friend and a servant, Major Money, Major Adamson, and Major Moriarty.

For Port Said.—Mr and Mrs Magalatti, Mrs Bettie Adel, Mrs H Effendi, one maid servant, and one mail servant.

PASSENGERS ARRIVED.

Per P and O Str. *Venetia*, 28:

From Southampton.—Mr J Daniel, Mr T Skipp, Dr R A Clarke, Mr J Crowther, Mr and Mrs Roach and two children.

From Brindisi.—Mr A Hills, Mr H Greenwood, Lieut-Col Whitten, Mr C J Keene, Mr A C Forbes, Mr McPherson, Mr A G Murray, Mr G Ormiston, Mr R C Brewster, Mr R Lethbridge, Mr D S Kemp, Mr W Ross, Major Sartorius, Mr M Livesay, Mr J D McLean, Mr D Bowing, Dr Penny, Mr J Muir, Mr C F Worsley, and Capt Slade.

From Venice.—Mr C Steward, Mr J Leventhorpe, Mr J Tait, Mr J Harnack, and Mr Abdul Hassan Khan.

From Suez.—Mr Ayard, and Mr L Davies.

From Aden.—and Mr R Thompson.

Per Str. *Britannia*, 29:

Major Vyvyan, Mrs Vyvyan, Captain Yaldwyn, Mr Garioch, Rev Father Ellis, Mr Fellows, Mr Little, and Mrs Henderson.

Domestic Occurrences.

MARRIAGE.

HOWISON—HANLEY.—On Wednesday, the 29th, September 1880, at Christ Church, Ahmadnagar, by the Rev. A. Polehampton—William Howison Accountant P. W. D. to Lydia Hanley daughter of the late Mr. E. Hanley Overseer P. W. D.

"BOMBAY GUARDIAN."

Subscriptions received from 25th September to 2nd October 1880.

J. Elphinstone, 28th June 1881, Rs. 7-10; T. Kearsey, 31st January 1881, Rs. 7-10; Rev. James Smith, 31st May 1881, Rs. 7-10; Rev. Y. Hermelink, 9th June 1881, Rs. 7-10; W. J. Coen, 24th May 1881, Rs. 7-10; J. L. P. Lyons, 31st October 1881, As. 8; James Peyton (in part payment,) Rs. 5; Peter Geering, Rs. 7-10; Messrs Burdett & Co. Calcutta in part payment for Advertisement Rs. 10.

Advertisements.

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